

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 10, Vol. XVII.

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Price One Penny.

Awake! O Israel.

It must have been with peculiar feelings that the ancient Prophets and Apostles, when enwrapped in the visions of heaven, saw that their own labours would be frustrated for a time, the Holy Priesthood taken from the earth, and the whole world given up to the imagination of their own hearts, and the dominion of Satan, and consequently that a long black night, a veritable "dark age," would envelop the generations of mankind—a gloomy period illuminated by not a single ray of heavenly light, unrelieved by one solitary word or visitor from a brighter sphere. Those worthies must have mourned over the "falling away" that should come before the revelation of Jesus Christ to reign in power upon the earth as King of kings and Lord of lords. Peculiarly grateful to those valiant soldiers of Jesus Christ must have been the comforting assurances conveyed in visions of the night, or in gentle whisperings of the Holy Spirit, that truth and righteousness and life and joy should eventually triumph on the earth, and that the kingdom, and the greatness thereof, and the judgment or administration, should be given to the Holy Priesthood, and the pure in heart and the meek should inherit the earth, and delight themselves in the abundance of its productions and the extent of its capabilities.

The contemplation of events pertaining

to the immediate future must have had a tendency to try the faith and depress the feelings of the weaker or less diligent members of the primitive Church, and in consideration of this the many warnings and exhortations of those who held authority in the Church to the members generally, to be faithful and diligent, to work while it was called day, because the night was coming when no man could work, seem peculiarly necessary and appropriate.

The prospects of the Saints in the present day offer a cheering contrast to those of the Saints of old. Instead of the promise of a "falling away," the Saints now have the promise that the little stone shall increase until it becomes a great mountain, breaks in pieces the kingdoms of the wicked, and fills the whole earth. Instead of the keys of the Priesthood being withdrawn from the earth, the assurance is given that they shall not be taken away until the sons of Levi present again an offering in righteousness before the Lord. Instead of the heavens being as brass over the heads of the Saints, and the earth as iron under their feet, the heavens are opened before them, the visions of eternity are unfolded to their view, and the glories of celestial worlds are presented to their enraptured gaze, while the wilderness and the solitary place

are glad for them, and the desert rejoices and blossoms as the rose.

But notwithstanding the fact that circumstances and prospects are so much more favourable and inspiring for the Saints of latter-days than they were for the Saints of former days, we conjecture that no one will suppose a word of exhortation superfluous now. On the contrary, our experience, and the experience of every living Saint, tells too truly of the weakness of the human mind, and its continual proneness to procrastination and shortcoming in the path of duty, and consequently that the Saints need occasionally to be reminded of their duties and responsibilities. And surely, if there ever was, or is, or is to be a time for all Israel to awake and arouse themselves to a proper sense of their position, and to a faithful discharge of their duties, that time is now. The whole world lies in a most deplorable state of ignorance and wretchedness. Wickedness and corruption reign and revel in the palace and the cottage, and the various nations of the earth, civilized or barbarous, are equally deep in the mire, and equally incompetent to extricate themselves or their neighbours. Under liberal governments the people, not knowing the true principles of life, and in too many instances not desirous of abiding by them if known, live in constant violation of them, and often times, in the unrestrained exercise of their "liberty," abuse everybody and thing within reach, and dash on in reckless destruction of treasure, life, and happiness. Under despotic governments the people are ground down by the iron will of those in office. The tears and supplications of the oppressed bring no deliverance from their sufferings but in exceptional instances. If these poor wretches cannot say "Death is the gate of endless joy" to them, they can say it is the porch where they can rest their wearied, worn out bodies till the resurrection trumpet summons them to re-unite with their spirits.

The grim demon of war seems to be gaining rapid possession of the people throughout the earth. Scarcely a nation is completely at peace. The principal nations of Europe and Asia are either at war or are wavering on its very verge, whilst many of the lesser nations have taken, or are preparing to take, sides with one or the other of the greater contending parties. The Elders of Israel have

often said that in the fearful struggles to come on the earth no nation can remain passive spectators, none can maintain a neutral position—all must choose sides, or be drawn unwillingly into the vortex of destruction; in short, that the people of Zion will be the only people at peace, and it may be reasonably expected that no opportunity will be neglected to draw even them into the general maelstrom, but the wisdom of God is greater than that of man, and if the Saints are faithful, there will always be a break in the storm and a bow in the cloud, for the God of battles will fight for them.

Some small nations appear to try their utmost to maintain their equilibrium, and avoid being mixed up in the strife going on, but their efforts, though successful for a time, will eventually prove futile. If such nations have no ambition to trespass on their neighbours' rights and possessions, they have a regard for their own safety, and, though they may exhibit no desire to vote on, and aid in, the decision of the momentous questions which will rack the world, yet they will be compelled to take up arms in sheer self defence. Even at this very moment we can see how the great organs of public opinion—the newspapers, browbeat those nations which endeavour to hold themselves aloof from others now engaged in fierce hostilities.

While the nations are so busily engaged in destroying, and preparing to destroy, each other, the elements and the pestilence are not slack, neither are famine and commercial distress slow, in aiding the great consumption decreed, for thousands are daily laid low, or are suffering untold privations.

The more we contemplate the condition of the world, the more do we feel impressed with the necessity of the Saints realizing their true position before the Lord, and before the world, that while the nations are daily sinking deeper and deeper in the pit of their own corruption and wretchedness, the Saints may be growing in every grace and excellence of character, and in the power of the Holy Spirit of truth. In fact, the time is coming, and indeed now is, that the Saints, and especially the Priesthood, must be clothed with salvation, and their names must be synonymous with salvation wherever they go—their influence must savour unmistakably of life, resuscitating, invigorating LIFE. Whilst the nations are drifting to

destruction as fast as the stream of time can carry them, the Saints should be filled with the spirit of their calling, should be sober and thoughtful in all their deportment, and girt about with righteousness, for the times are of too eventful and momentous a character for levity or trifling. Let all foolish and light speeches be strangers to the lips of the Saints, let their conduct be such as becomes children of the light, that they may have power to overcome, and stand as deliverers before a degenerate world, and as saviours upon Mount Zion. The religion of the Saints is no stiff, formal, mystical, spiritual thing, to be preached and disputed about merely, or to be put on, like Sunday clothes, once a-week, when all the ordinary business of life is put aside, as though religion and the common transactions of life were utterly uncongenial to each other—no, the religion of the Saints is correct principle, whether in relation to things temporal or spiritual, and it must be brought to bear in the every-day avocations of life, to save, purify, and en-

noble, or it becomes at once a dead letter. True religion is as necessary and as efficacious in saving people from this ungodward generation and all the corruption in it, as in providing for a future life, and it should be the constant study of the Saints so to live as to show how their religion surpasses all others in this peculiar excellency.

Let the Saints then awake, and arise in the dignity and power of their holy calling, throwing aside every weight and the sins which easily beset them, that they may be prepared to take an honourable share in the salvation of the world, for they may depend upon it, that greater and greater responsibility will be laid upon them as fast as they can possibly prepare themselves to discharge it. The whole question of time, in regard to the salvation of the honest, the destruction of the wicked, and the reign of peace, rests upon the faithfulness and diligence of the Saints. They have more to do with these things than they are apt to imagine.

History of Joseph Smith.

(Continued from page 135.)

[April, 1839.]

The brethren and sisters who had arrived in Illinois were beginning to pen their sufferings and losses in Missouri. The statement of sister Smith, written by her own hand, I will here insert—

To whom this may come: I do hereby certify, that my husband, Warren Smith, in company with several other families, were moving from Ohio to Missouri. We came to Caldwell County. Whilst we were travelling, minding our own business, we were stopped by a mob; they told us that if we went another step, they would kill us all. They took our guns from us (as we were going into a new country, we took guns along with us); they took us back five miles, placed a guard around us, there kept us three days, and let us go.

I thought—Is this our boasted land of liberty? for some said we must deny our faith, or they would kill us; others said, we should die at any rate.

The names of this mob, or the heads, were

Thomas O'Brien, County Clerk; Jefferson Brien, William Ewell, Esq., and James Austin, all of Livingston County. After they let us go, we travelled ten miles, came to a small town composed of one grist mill, one saw mill, and eight or ten houses belonging to our brethren; there we stopped for the night.

A little before sunset, a mob of three hundred came upon us. The men hallooed for the women and children to run for the woods; and they ran into an old blacksmith's shop, for they feared, if we all ran together, they would rush upon us and kill the women and children. The mob fired before we had time to start from our camp. Our men took off their hats and swung them, and cried "quarter" until they were shot. The mob paid no attention to their cries nor entreaties, but fired alternately.

I took my little girls, my boy I could not find, and started for the woods. The mob encircled us on all sides, but the brook. I ran down the bank, across the mill-pond on a plank, up the hill into the bushes. The bullets whistled all the way like hail, and

out down the bushes on all sides of us. One girl was wounded by my side, and fell over a log, and her clothes hung across the log; and they shot at them, expecting they were hitting her; and our people afterwards cut out of that log twenty bullets.

I sat down to witness the dreadful scene. When they had done firing, they began to howl, and one would have thought that all the infernals had come from the lower regions. They plundered the principal part of our goods, took our horses and wagons, and ran off howling like demons.

I came down to witness the awful scene. Oh horrible! what a sight!! My husband, and one son ten years old, lifeless upon the ground, and one son seven years old, wounded very bad; the ground covered with the dead. These little boys crept under the bellows in the shop; one little boy ten years old had three wounds in him; he lived five weeks and died, he was not mine.

Realize for a moment the scene. It was sunset; nothing but horror and distress; the dogs filled with rage, howling over their dead masters; the cattle caught the scent of innocent blood, and bellowed; a dozen helpless widows, thirty or forty fatherless children, screaming and groaning for the loss of their fathers and husbands; the groans of the wounded and dying—were enough to have melted the heart of anything but a Missouri mob.

There were fifteen dead, and ten wounded; two died the next day. There were no men, or not enough to bury the dead; so they were thrown into a dry well and covered with dirt. The next day the mob came back. They told us we must leave the State forthwith, or be killed. It was cold weather, and they had our teams and clothes, our men all dead or wounded. I told them they might kill me and my children and welcome. They sent to us from time to time, if we did not leave the State, they would come and kill us. We had little prayer meetings. They said, if we did not stop them, they would kill every man, woman, and child. We had spelling schools for our little children; they said, if we did not stop them, they would kill every man, woman, and child. We did our own milking, got our own wood; no man to help us.

I started the first of February for Illinois, without money, (mob all the way,) drove our own team, slept out of doors. I had five small children; we suffered hunger, fatigue, and cold; for what? For our religion, where, in a boasted land of liberty, "Deny your faith or die," was the cry.

I will mention some of the names of the heads of the mob: two brothers by the name of Comstock, William Man, Benjamin Ashley, Robert White, one by the name of Rog-

ers, who took an old scythe and cut an old white-headed man all to pieces.

I wish further also to state, that when the mob came there (as I was told by one of them afterwards), their intention was to kill everything belonging to us, that had life; and that after our men were shot down by them, they went around and shot all the dead men over again, to make sure of their lives.

I now leave it with this Honourable Government to say what my damages may be, or what they would be willing to see their wives and children slaughtered for, as I have seen my husband, son, and others.

I lost in property by the mob—to goods stolen, fifty dollars; one pocket-book, and fifty dollars cash notes; damage of horses and time, one hundred dollars; one gun, ten dollars; in short, my all. Whole damages are more than the State of Missouri is worth.

Written by my own hand, this 18th day of April, 1839.

AMANDA SMITH.

Quincy, Adams County, Illinois.

Thus are the cries of the widows and the fatherless ascending to heaven. How long, O Lord, wilt thou not avenge the blood of the Saints?

Friday, 19th. Elders Turley and Clark had travelled out a few miles, when an axle-tree broke, and brother Clark had to go to Richmond after some boxes, which hindered them some days.

Saturday, 20th. The last of the Saints left Far West.

Sunday, 21st. I had still continued my journey.

Monday, 22nd. We continued on our journey, both by night and by day; and after suffering much fatigue and hunger, I arrived in Quincy, Illinois, amidst the congratulations of my friends, and the embraces of my family, whom I found as well as could be expected, considering what they had been called to endure. Before leaving Missouri I had paid the lawyers at Richmond thirty-four thousand dollars in cash, lands, &c.; one lot which I let them have, in Jackson County, for seven thousand dollars, they were soon offered 10,000 dollars for it, but would not accept it. For other vexatious suits which I had to contend against, the few months I was in this State, I paid lawyer's fees to the amount of about sixteen thousand dollars, making in all about fifty thousand dollars, for which I received very little in return; for sometimes they

were afraid to act on account of the mob, and sometimes they were so drunk as to incapacitate them for business. But there were a few honourable exceptions.

Among those who have been the chief instruments and leading characters in the unparalleled persecutions against the Church of Latter-day Saints, the following stand conspicuous, viz.: Generals Clark, Wilson, and Lucas, Colonel Price, and Cornelius Gilliam; Captain Bogart also, whose zeal in the cause of oppression and injustice was unequalled, and whose delight has been to rob, murder, and spread devastation among the Saints. He stole a valuable horse, saddle, and bridle from me, which cost two hundred dollars, and then sold the same to General Wilson. On understanding this, I applied to General Wilson for the horse, who assured me, upon the honour of a gentleman and an officer, that I should have the horse returned to me; but this promise has not been fulfilled.

All the threats, murders, and robberies, which these officers have been guilty of, are entirely looked over by the Executive of the State; who, to hide his own iniquity, must of course shield and protect those whom he employed to carry into effect his murderous purposes.

I was in their hands, as a prisoner, about six months; but notwithstanding their determination to destroy me, with the rest of my brethren who were with me, and although at three different times (as I was informed) we were sentenced to be shot, without the least shadow of law (as we were not military men), and had the time and place appointed for that purpose, yet through the mercy of God, in answer to the prayers of the Saints, I have been preserved and delivered out of their hands, and can again enjoy the society of my friends and brethren; whom I love, and to whom I feel united in bonds that are stronger than death; and in a State where I believe the laws are respected, and whose citizens are humane and charitable.

During the time I was in the hands of my enemies, I must say, that although I felt great anxiety respecting my family and friends, who were so inhumanly treated and abused, and who had to mourn the loss of their husbands and children who had been slain, and, after having been robbed of nearly all that they possessed, be driven from their homes, and

forced to wander as strangers in a strange country, in order that they might save themselves and their little ones from the destruction they were threatened with in Missouri, yet as far as I was concerned, I felt perfectly calm, and resigned to the will of my Heavenly Father. I knew my innocency, as well as that of the Saints, and that we had done nothing to deserve such treatment from the hands of our oppressors. Consequently, I could look to that God who has the hearts of all men in His hands, and who had saved me frequently from the gates of death, for deliverance; and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face, and that my destruction was determined upon, as far as man was concerned, yet, from my first entrance into the camp, I felt an assurance that I, with my brethren and our families, should be delivered. Yes, that still small voice, which has so often whispered consolation to my soul, in the depth of sorrow and distress, bade me be of good cheer, and promised deliverance, which gave me great comfort. And although the heathen raged, and the people imagined vain things, yet the Lord of Hosts, the God of Jacob was my refuge; and when I cried unto Him in the day of trouble, He delivered me; for which I call upon my soul, and all that is within me, to bless and praise His holy name. For although I was "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The conduct of the Saints, under their accumulated wrongs and sufferings, has been praiseworthy; their courage in defending their brethren from the ravages of the mobs; their attachment to the cause of truth, under circumstances the most trying and distressing which humanity can possibly endure; their love to each other; their readiness to afford assistance to me and my brethren who were confined in a dungeon; their sacrifices in leaving Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estimation of all good and virtuous men, and has secured them the favour and approbation of Jehovah, and a name as imperishable as eternity. And their virtuous deeds and heroic actions, while in defence of truth and their brethren, will be fresh

and blooming when the names of their oppressors shall be either entirely forgotten, or only remembered for their barbarity and cruelty.

Their attention and affection to me, while in prison, will ever be remembered by me; and when I have seen them thrust away and abused by the jailer and guard, when they came to do any kind offices, and to cheer our minds while we were in the gloomy prison-house, gave me feelings which I cannot describe; while those who wished to insult and abuse us by their threats and blasphemous language, were applauded, and had every encouragement given them.

However, thank God, we have been delivered. And although some of our beloved brethren, have had to seal their testimony with their blood, and have died martyrs to the cause of truth; yet

Short though bitter was their pain,
Everlasting is their joy.

Let us not sorrow as "those without hope;" the time is fast approaching when we shall see them again and rejoice together, without being afraid of wicked men. Yes, those who have slept in Christ, shall be bring with him, when he shall come to be glorified in Him, and admired by all those who believe, but to take vengeance upon his enemies and all those who obey not the Gospel.

At that time, the hearts of the widows and fatherless shall be comforted, and every tear shall be wiped from off their faces. The trials they have had to pass through shall work together for their good, and prepare them for the society of those who have come up out of great tribulation; and have washed their robes and made them white in the blood of the Lamb.

Marvel not, then, if you are persecuted; but remember the words of the Saviour: "The servant is not above his Lord; if they have persecuted me, they will persecute you also;" and that all the afflictions through which the Saints have to pass, are in fulfilment of the words of the Prophets which have spoken since the world began.

We shall therefore do well to discern the signs of the times as we pass along, that the day of the Lord may not "overtake us as a thief in the night." Afflictions, persecutions, imprisonments, and deaths, we must expect, according to the scriptures, which tell us, that the blood

of those whose souls were under the altar could not be avenged on them that dwell on the earth, until their brethren should be slain as they were.

If these transactions had taken place among barbarians, under the authority of a despot, or in a nation where a certain religion is established according to law, and all others proscribed, then there might have been some shadow of defence offered. But can we realize that in a land which is the cradle of liberty and equal rights, and where the voice of the conquerors who had vanquished our foes had scarcely died away upon our ears, where we frequently mingled with those who had stood amidst "the battle and the breeze," and whose arms have been nerved in the defence of their country and liberty, whose institutions are the theme of philosophers and poets, and held up to the admiration of the whole civilized world—in the midst of all these scenes, with which we were surrounded, a persecution the most unwarrantable was commenced, and a tragedy the most dreadful was enacted, by a large portion of the inhabitants of one of those free and independent States which comprise this vast Republic; and a deadly blow was struck at the institutions for which our fathers had fought many a hard battle, and for which many a patriot had shed his blood; and suddenly was heard, amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation, and woe. Yes! in this land, a mob, regardless of those laws for which so much blood had been spilled, dead to every feeling of virtue and patriotism which animated the bosom of freemen, fell upon a people whose religious faith was different from their own, and not only destroyed their homes, drove them away, and carried off their property, but murdered many a free-born son of America—a tragedy which has no parallel in modern, and hardly in ancient times; even the face of the Red Man would be ready to turn pale at the recital of it. It would have been some consolation, if the authorities of the State had been innocent in this affair; but they are involved in the guilt thereof, and the blood of innocents, even of children, cry for vengeance upon them.

I ask the citizens of this vast Republic, whether such a state of things is to be suffered to pass unnoticed; and the hearts of widows, orphans, and patriots to be broken, and their wrongs left without re-

dress? No! I invoke the genius of our Constitution. I appeal to the patriotism of Americans, to stop this unlawful and unholy procedure; and pray that God may defend this nation from the dreadful effects of such outrages.

Is there not virtue in the body politic? Will not the people rise up in their majesty, and with that promptitude and zeal which is so characteristic of them, discountenance such proceedings, by bringing the offenders to that punishment which they so richly deserve, and save the nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it?

JOSEPH SMITH, junior.

Elder Markham had closed his business in Jackson and returned to Far West, having been chased by the mob on horses at full speed, as far as the river, for the purpose of shooting him. Brother Markham tarried in and near Far West until the 24th.

On my arrival at Quincy, I found the brethren had been diligent in preparing for an investigation of their wrongs in Missouri, as the following letters will show—

Burlington, Iowa Territory,
April 22, 1839.

Dear Sir—I herewith enclose two letters, one addressed to the President of the United States, and one to Governor Shannon, of Ohio. As the object sought by you is an investigation into the facts connected with your misfortune, I have thought it the most prudent course to refrain from an expression of an individual opinion in the matter, relative to the merits or demerits of the controversy. I sincerely hope that you may succeed in obtaining a general investigation into the cause and extent of your sufferings, and that you may obtain from the Government that attention which is your due as citizens of the United States.

Very respectfully your

Obedient servant

ROBERT LUCAS.

Doctor Sidney Rigdon.

Burlington, Iowa Territory,
April 22, 1839.

To His Excellency Martin Van Buren, President of the United States.

Sir—I have the honour to introduce to your acquaintance, the Honorable Doctor Sidney Rigdon, who was for many years a citizen of the State of Ohio; and a firm sup-

porter of the administration of the General Government.

Doctor Rigdon visits Washington (as I am informed) as the representative of a community of people called Mormons, to solicit from the Government of the United States, an investigation into the causes that led to their expulsion from the State of Missouri; together with the various circumstances connected with that extraordinary affair.

I think it due to that people to state, that they had for a number of years a community established in Ohio, and that while in that State they were (as far as I ever heard) believed to be an industrious, inoffensive people; and I have no recollection of having ever heard of any of them being charged in that State as violators of the laws.

With sincere respect,

I am your obedient servant,

ROBERT LUCAS.

Burlington, Iowa Territory,
April 22, 1839.

To His Excellency Wilson Shannon, Governor of the State of Ohio.

Sir—I have the honour to introduce to your acquaintance, Doctor Sidney Rigdon, who was for many years a citizen of Ohio. Doctor Rigdon wishes to obtain, from the General Government of the United States, an investigation into the causes that led to the expulsion of the people called Mormons from the State of Missouri, together with all the facts connected with that extraordinary affair. This investigation, it appears to me, is due them as citizens of the United States, as well as to the nation at large.

Any assistance that you can render the Doctor, towards accomplishing that desirable object, will be gratefully received and duly appreciated by your sincere friend and humble servant,

ROBERT LUCAS.

Far West, Missouri, April 23, 1839.

Sir—The summit end of Mr. Benson's mill-dam was carried away by the late freshet, and, unless repaired, it will all go the next.

The committee have gone, and if father Smith would send me a power of attorney, in connexion with Mr. Benson's and Correll's, I have a chance to sell it before it is all lost. May be I might save the old gentleman something, which I promised Hyrum I would do if possible, because they have now need. Will you have them do so?

W. W. PHILLIPS.

To John P. Green, Quincy, Illinois.

All this day, I spent in greeting, and re-

ceiving visits from, my brethren and friends, and truly it was a joyful time.

Wednesday, 24th. Elder Parley P. Pratt and his fellow prisoners were brought before the Grand Jury of Ray County at Richmond, and Darwin Chase and Norman Shearer were dismissed, after being imprisoned about six months. Mrs. Phelps, who had been with her husband in prison some days, hoping he would be released, now parted with him, and, with her little infant, started for Illinois. The number of prisoners at Richmond was now reduced to four. King Follet having been added about the middle of April; he was dragged from his distressed family, just as they were leaving the State. Thus of all the prisoners, which were taken at an expense of two hundred thousand dollars, only two of the original ones, who belonged to the Church, now remained (Mr. Gibbs having denied the faith to try to save his life); these were Morris Phelps and Parley P. Pratt. All who were let to bail, were banished from the State, together with those who bailed them.

Thus none are like to have a trial by law but Pratt and Phelps, and they are without friends or witnesses in the State.

Elders Clark and Turley met Alpheus Cutler, Brigham Young, Orson Pratt, George A. Smith, John Taylor, Wilford Woodruff, John E. Page, Daniel Shearer, and others, going up from Quincy to Far West, to fulfil the Revelation on the 26th, and Clark and Turley turned and went back with them.

Elder Markham visited at Tenney's Grove.

This evening I met the Church in Council.

Minutes of a Council held in Quincy, on the 24th day of April, A.D. 1855, when President Joseph Smith, junior, was called to the chair, and brother A. Ripley chosen Clerk.

After prayer by the chairman, Elder John P. Green arose and explained the object of the meeting. A document intended for publication was handed in, touching certain things relative to disorderly persons, who have or may represent themselves as belonging to our Church; which document was approved by the Council. After which it was

Resolved firstly: That President Joseph Smith, junior, Bishop Knights, and brother A. Ripley, visit the Iowa Territory immediately, for the purpose of making a location for the Church.

Resolved second: That the advice of the Conference to the brethren in general is, that as many of them as are able, move north to Commerce, as soon as they possibly can.

Resolved third: That all the prisoners be received into fellowship.

Resolved fourth: That brother Mulholland be appointed Clerk pro tem.

Resolved fifth: That father Smith's case relative to his circumstances, be referred to the Bishops.

Resolved sixth: That brother Rogers receive some money to remunerate him for his services in transacting business for the Church in Missouri.

A. RIPLEY, Clerk.

Thursday, 25th. I accompanied the committee to Iowa to select a location for the Saints. Elder Markham returned from Tenney's Grove to Far West, waiting the arrival of the brethren from Quincy.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 10, 1855.

"ODDS AND ENDS."—Great enterprises often prove disastrous failures, and objects of the deepest solicitude fail of being attained, on account of some slight oversight, or the neglect of matters apparently of the most trivial importance. The British army has melted away before Sebastopol from hunger, nakedness, and sufferings realised only by those who endure them, but which they cannot describe, because an odd six miles was not taken into consideration in the transport of supplies.

It took eight days to form a ministry when the preponderance of England was wavering in the balance, because the "odds and ends" of party feelings and individual interests could not sooner be consolidated for the general good. The most trifling incidents often reverse the wheel of fortune, and make the rich poor and the beggar a millionaire. Cities are devastated, battles and empires lost or won, from some accident important only from connecting circumstances.

If trifles often determine the most important earthly matters, they are of still greater moment when connected with the great work of salvation. The wise man said that it was the little foxes that spoiled the vines.

The world of mankind have so long been breaking into fragments, and diverging from that great centralizing power—the Priesthood, and have practised the arts of disunion and subdivision to such an extent, that many of them are past recovery, and will be left to gain what they are so diligently seeking—the reward of evil doers, and the emptiness of fools. It is only those who are willing to learn the principles of concentration and union, gather up the fragments of truth which are revealed to them from time to time, thoroughly digest them by practice, and finally embody them into one great whole which shall completely circumscribe and govern their every act and desire, that can expect to be gathered up in the great bundle of salvation, and have the privilege of enjoying the presence of their Father in heaven.

The devil has now been at work a long time disorganizing and scattering abroad. The various religious sects of the day have such a diversity of fine-spun theories, and the "odds and ends" of their belief are so scattered, not only in, but according to their own assertion, beyond the bounds of time and space, that it is almost impossible to get enough together for the most lively imagination to form even the shadow of a reality. But the Lord has now commenced the great work of gathering all the good into one, by consolidating in one place the honest in heart that are scattered in the midst of the nations, that they may be placed in circumstances where they can learn practically how to lop off all the "odds and ends" of their own evil passions, prejudices, and pre-conceived notions, and grow and increase in that which is good and worth saving.

Many have gone into darkness and denied the truth, through neglecting some apparently small matters, without attending to which a link is broken in the chain of their salvation, which must needs be repaired before they can progress farther. There are some who are considered pretty good Saints, but who stay here and will not go to Zion because they have suffered the trifling things of the world to blind their minds to what is necessary for their salvation.

There are others perhaps spending the little means that would emigrate them if properly used, in mere speculation to obtain some fortune now locked up in a suit in Chancery. Such may find that instead of obtaining the supposed fortune, they have only been feeding the harpies of the law. Many of these persons who have allowed the mere hope of worldly gain, to deter them from keeping the command to gather, and neglecting reasonable opportunities of doing so, pray to be delivered from the wickedness and plagues of Babylon, and send up the most urgent appeals to us to be taken out by the P. E. Fund. Such persons may attain to a salvation in part, but never a complete one, unless they learn to appreciate it more highly. What is thus lost through indifference can never be regained.

There is a subject pertaining to money matters, to which we wish to call the attention of the Saints, and in which we wish the Pastors and Presidents of Conferences to interest themselves particularly. There are many hundreds of pounds in money in the possession of the Saints in the British Isles, either locked up in

cheats or in Savings Banks, lying idle, or nearly so, until sufficient to emigrate with is realized. It is quite right and laudable for the Saints to lay up means for their emigration, but inasmuch as the Lord requires His people to do the most possible good with what He puts into their hands, we will suggest a way in which this money can be used to accomplish much good, without any loss to the owner. It is expected that £15 will emigrate a person to Utah this season. Now if there are three hundred Saints in Britain who can on an average deposit £5 a-piece in this Office, one hundred persons can go to the Valleys this season, that otherwise will have to remain. In this way the many little "odds and ends" now lying idle among the Saints might be made to accomplish an incalculable amount of good, and would be at any time subject to the order of the persons depositing them.

Will the Pastors, Presidents, and all the Saints, whose chief desire is to build up the kingdom of God, take hold of this matter, and see what can be done now, when such great efforts are being made to gather the faithful?

There are many Saints who profess to wish to do right, but who habitually give way to anger and are disagreeable to the world and their brethren, and who, instead of ruling their families in affection and righteousness, are petulant and quarrelsome, and thereby drive the spirit of peace from their habitations, and engender a spirit of rebellion in the wife and children, by whom they often suffer themselves to be controlled in matters of duty. There are a legion of evils which of themselves appear small because no serious results are apparent at once, but they are the "odds and ends" which constitute the weak sides of the Saints, and which the devil seizes hold of to undermine the whole fabric of their salvation. Fortresses are never safe as long as there is a solitary door through which an enemy can steal an entrance; neither is the salvation of any man secure until every fragment of evil which clings to him is destroyed or turned into its opposite virtue, and everything about him is made subservient to high and holy purposes.

None need expect to be saved through the righteousness of others, or to steal into the celestial kingdom with all the evils of their perverted natures clinging to them; for if they got there, they would find themselves away from home, and would want to get back into an element more congenial with their low and grovelling propensities. None need expect that the Lord will require others to do the work of salvation for them; unless they are willing to do as much and more to obtain eternal life, as thousands of the world are willing to endure to obtain gold, political renown, or martial glory.

TO OUR CONTRIBUTORS.—It is generally desirable that the proper names of all those who favour us with contributions for the *Star*, appear in print with their articles. There may be exceptional instances when an assumed name may with propriety appear before the public; but, in all cases, we wish the real names and addresses of our contributors to be forwarded to us.

Address by a Sister.

Dear Sister.—On reading your epistle to the sisters, in *Star* 48, Vol. XVI, I thought I would try to reply, though it might be in simplicity. I know my talent is weak, but nevertheless I wish to improve myself, and render all the assistance in my power to build up those that are cast down, and strengthen those that are weak.

I do exceedingly rejoice in the glorious truths of the Everlasting Gospel, my heart swells with gratitude to my Heavenly Father for His kindness in calling me to obedience in this latter day. Neither do I wish to stop here—I want to be chosen as well as called. I should like often to see the same spirit and energy in all my brethren and sisters. I do see it manifest in some, but I am sorry to see so many slack and indifferent concerning their eternal salvation. This is only fulfilling the Scripture, which says that the seed sown springs up some thirty fold, some fifty, and some an hundred; and many are to be called but few chosen.

Well, dear sister, my prayer is, that I may, with my household, be of that faithful few. My spirit has been often grieved to hear the awful blasphemies of wicked people, and I often wish I was delivered from it, and I hope the time is not far distant when I shall leave the shores of Old England, and go up to the thrashing floor, and there be cleansed from all that grieves the Holy Spirit. I am aware I must be tried, and I have been tried in some measure here, but I feel all is for a righteous end, well knowing that God, the director of all things, could have ordered otherwise, had it been His righteous will. I can receive comfort from these words, even let the unknown morrow bring with it what it may. It can

bring with it nothing but what God will bear me through. He gives the lilies clothing, He will clothe His people too. Indeed, I do feel to love all the faithful brethren and sisters, and by this I know that I love God. I have a believing and obedient heart, and the Lord prepares my heart to receive the great things of His law as well as the little ones.

Well, dear sister, I feel to rejoice with you in reading all the periodical works of the Saints. My heart is often cheered by reading letters in the *Star*, and I feel blessed, I feel a light is kindled that will shine more and more within my believing heart, and I can truly say, as the Apostles of old did, my heart burned within me the first time I saw a Latter-day Saint. Before ever I heard them, I had heard of them, and as they walked on the same road when first I saw an Elder and a Priest, I felt as though I should have liked to "join myself to them," but my own weakness held me back. It was not long after this before I went to hear, and the third time I heard; I went and rendered obedience to the same.

I have not time to communicate any more at the present, but if my life is spared, I hope to write again, and perhaps you may esteem this short epistle worthy of notice.

I remain your affectionate Sister,

ANNE.

Address to my Sleeping Infant.

Repose on, lovely babe, with thy head cradled on thy mother's breast. Encircled by her arms, with the mantle of maternal love wrapt around thee, thou mayest rest secure from every outward foe. Sleep on, while thy mother devises means for thy comfort and happiness, as she gazes on thy fair and sinless brow, ponders o'er thy future fate, and would fain lift up the veil which separates the present from the future, and search into its deep and unrevealed mysteries.

And hast thou laid aside the glory which thou hadst in the spirit world, and volunteered to take upon thyself a body, and dwell with mortality, that thou mayest work out for thyself a more eternal and exceeding weight of glory? Yes,

thou hast ventured to launch forth thy frail barque on life's tempestuous ocean, and spread thy slender sail to buffet with the winds of fate. And what will be thy fate? Will the rough gales of adversity shatter thy fragile barque and make shipwreck of thy young hope? Or will the soft zephyrs of prosperity continually fan thy cheek and lull thee into fancied security and forgetfulness of thy duty, and finally engulf thy unwary soul in the yawning vortex of indifference, idleness, and base ingratitude? God forbid, my child, that either should be thy fate. Thy mother would ask that thy path through life might be chequered with prosperity and adversity, that by the power of contrast thou mightest know the good from

the evil, learn to appreciate those blessings with which thou art surrounded, and benefit by the instructive lessons they will teach thee. May they operate upon thee in such a manner as shall be beneficial to thee. May thy mind thereby become fruitful and productive, and thy judgment ripened and matured, and may those bright and never-fading ornaments—virtue and humility, adorn thy soul and grace thy actions, that thou mayest become an ornament to thy sex, a useful member of society, and the admiration of the virtuous and good. But at present thou art incapable of guiding thy frail

barque over life's stormy ocean. That sacred duty devolves upon thy parents, and thy mother will pray for wisdom from on high, that we may be able to train thee up in the way thou shouldst go, that by precept and example we may teach thee such lessons as shall be engraven on thy memory in characters that can never be erased, so that when thou shalt arrive at years of maturity, thou mayest remember our instructions, and rise up and call us blessed.

MERCY BATH.

Indian Creek, Council Bluffs.

Bad Company.

(From the "St. Louis Luminary," Dec. 9, 1854.)

"Evil communications," says the text, "corrupt good manners." The assertion is general, and no doubt all people suffer from such communications; but above all, the minds of youth will suffer; which are yet unformed, unprincipled, unfurnished, and ready to receive any impression.

But before we consider the danger of keeping bad company, let us first see the meaning of the phrase.

In the phrase of the world, good company means fashionable people. Their stations in life, not their morals, are considered; and he who associates with such, though they set the example of breaking every commandment of the decalogue, is still said to keep good company. I should wish you to fix another meaning to the expression; and to consider vice in the same detestable light, in whatever company it is found; nay, to consider all company in which it is found, be the station what it will, is bad company.

The three following classes will perhaps include the greatest part of those who deserve this appellation.

In the first, I should rank all who endeavour to destroy the principles of Christianity—who jest upon Scripture—talk blasphemy—and treat revelation with contempt.

A second class of bad company, are those who have a tendency to destroy in us the principles of common honesty and

integrity. Under this head we may rank gamblers of every denomination; and low and infamous characters of every profession.

A third class of bad company, and such as are commonly most dangerous to youth, includes the long catalogue of men of pleasure. In whatever way they follow the call of appetite, they have equally a tendency to corrupt the purity of the mind.

Besides these three classes, whom we call bad company, there are others who come under the denomination of ill chosen company; trifling, insipid characters of every kind; who follow no business—are led by no ideas of improvement—but spend their time in dissipation and folly—whose highest praise it is, that they are not vicious—with none of these a serious man would wish his son to keep company.

It may be asked, what is meant by keeping bad company? The world abounds with characters of this kind: they meet us in every place; and if we keep company at all, it is impossible to avoid keeping company with such persons.

It is true, if we were determined never to have any commerce with bad men, we must, as the Apostle remarks, "altogether go out of the world." By keeping bad company, therefore, is not meant a casual intercourse with them, on occasion of business, or as they accidentally fall in our way; but having an inclination to consort

with them—complying with that inclination—seeking their company when we might avoid it—entering into their parties—and making them the companions of our choice. Mixing with them occasionally cannot be avoided.

The danger of keeping bad company, arises principally from our aptness to imitate and catch the manners and sentiments of others—from the power of custom—from our own bad inclinations—and from the pains taken by the bad to corrupt us.

In our earliest youth, the contagion of manners is observable. In the boy, yet incapable of having anything instilled into him, we easily discover, from his first actions, and rude attempts at language, the kind of person with whom he has been brought up: we see the early spring of a civilized education, or the first wild shoots of rusticity.

As he enters farther into life, his behaviour, manners, and conversation all take their cast from the company he keeps. Observe the peasant, and the man of education, the difference is striking. And yet God hath bestowed equal talents on each. The only difference is, they have been thrown into different scenes of life; and have had commerce with persons of different stations.

Nor are manners and behaviour more easily caught, than opinions and principles. In childhood and youth, we naturally adopt the sentiments of those about us.

And as we advance in life, how few of us think for ourselves; how many of us are satisfied with taking our opinions at second hand.

The great power and force of custom forms another argument against keeping bad company. However seriously disposed we may be; and however shocked at the first approach to vice; this shocking appearance goes off upon an intimacy with it. Custom will soon render the most disgusting thing familiar. And this is indeed a kind provision of nature, to render labour, and toil, and danger, which are the lot of man, more easy to him.

The raw soldier who trembles at the first encounter, becomes a hardy veteran in a few campaigns. Habit renders danger familiar, and of course indifferent to him.

But habit, which is intended for our good, may, like other kind appointments of nature, be converted into mischief. The well-disposed youth, entering first into bad company, is shocked at what he hears, and what he sees. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of his companions. But alas! this sensibility is but of a day's continuance. The next jovial meeting makes the horrid picture of yesterday more easily endured.

GILPIN.

The Apostles—Their Lives, Wives, and Children.

(From the "Saturday Evening Post.")

A great deal is said in the ecclesiastical history about the Apostles themselves, but very little about their families. In this view a French writer asks the following questions:—Were the Apostles married? did they have children? what became of these children? where did the Apostles live? where did they write? what became of them? did they have a district? did they exercise a civil ministry? did they have a jurisdiction over the faithful? were they bishops? did they have a hierarchy, rites and ceremonies? These questions are curious, and the reply involves a great deal of obscure antiquarian learning.

1. Were the Apostles married?

There exists a letter attributed to St. Ignatius, the martyr, in which are these decisive words:—"I remember your sanctity like that of Elijah, of Jeremiah, of John the Baptist, of the chosen disciples Timothy, Titus, Erodus Clement, who lived in chastity; but I do not blame those others, happy in the bonds of marriage, and I hope to be found worthy of God, in following their traces in His reign, after the example of Isaac, Jacob, Isaiah; and of the other prophets, such as Peter and Paul, and of their Apostles who were married."

Some scholars have pretended that the name of St. Paul was interpolated in this famous letter. Turien and all those who have seen the letters of St. Ignatius in Latin, in the Library of the Vatican, acknowledge that the name of St. Paul is found in them. And Baronious does not deny that this passage exists in some Greek manuscripts; but he pretends that these were added by some modern Greek.

There was in the ancient Library at Oxford, a manuscript in Greek of these letters of St. Ignatius, in which these words are found. I do not know whether it was burned with many other books, at the taking of Oxford by Cromwell. There is still one in Latin in the same Library, in which the words "*Pauli et Apostolorum*" are effaced, but in such manner that the ancient characters may be easily read. It is certain that this passage is contained in many editions of the letters.

This dispute concerning the marriage of St. Paul, may be very frivolous. What matters it whether he was married or not, if the other Apostles were so? We have only to read his first Epistle to the Corinthians to prove that he might have been married like the others: "Have we not a right to lead about a sister, a wife, as well as other Apostles, and of the brethren of the Lord and Cephas? Or I only and Barnabas, have not we the right to forbear working? Who goeth a warfare any time at his own charges?" It is clear from this passage, that all the Apostles were married as well as St. Peter.

And St. Clement, of Alexandria, declares positively that St. Paul had a wife. The Romish discipline has changed, but that does not prevent there having been other customs in the primitive times.

2. Of the children of the Apostles.

We know very little concerning their families. St. Clement, of Alexandria, says that Peter had children; that Philip had daughters whom he married: the Acts of the Apostles speak of the four daughters of St. Philip, who prophesied. It is believed that there was one married, and that she was St. Hermione.

Eusebius reports that Nicholas, chosen by the Apostles to co-operate with St. Stephen in the holy ministry, had a very beautiful wife of whom he was jealous. The Apostles having reproached him for his fault, he corrected himself, and bringing his wife before them, said—"I am willing to relinquish her, let him who will, take her to wife." The Apostles did not accept his proposition. He had by his wife, one son and several daughters.

Cleophas, according to Eusebius and St. Epiphanius, was brother of St. Joseph, and father of St. James the lesser, and of St. Jude, whom he had by Mary, sister of the Holy Virgin. Thus St. Jude, the Apostle, was cousin-german to Jesus Christ.

Hegesippus, quoted by Eusebius, says that two grandchildren of St. Jude were shown to the Emperor Domitian as descendants of David, and as having an incontestible right to the throne of Jerusalem. Domitian, fearing that they might make use of this right, questioned them himself; they exposed their genealogy; the Emperor asked them what was their fortune; they answered that they possessed thirty acres of land which paid tribute, and they were labouring men. The Emperor then asked them, when the kingdom of Jesus Christ would come; they said that it would be at the end of the world. After which Domitian let them go in peace, which proves he was not a persecutor.

Murders, Executions, and Steamboat Accidents in America.

(From the "New York Herald.")

The following tables embrace the numbers of murders and executions which have taken place in the United States during the past year, as complete as we have been able to gather them from the accounts published in the newspapers. We have recorded none where the killing was the result of accident, or where there was the least doubt about the victim having met death by violence from the hands of some designing individual:

Murders. Executions.		Murders. Executions.	
January	44 6	August.....	67 5
February	48 8	September	79 8
March	55 8	October	65 2
April.....	69 7	November	50 12
May	51 6	December.....	42 12
June	67 5		
July	55 7	Total	682 84

The whole number of murders and executions are divided between the different States as follows:

Murders. Exec.		Murders. Exec.	
Alabama.....	17 2	Mississippi.....	32 5
Arkansas	6 2	Missouri.....	33 4
California	64 15	New Hampshire ...	3 0
Connecticut	4 1	New Jersey	3 0
Delaware	1 0	New York	74 7
Florida	3 0	North Carolina	8 5
Georgia	39 0	Ohio	43 5
Illinois	26 3	Pennsylvania	28 4
Indiana	13 0	Rhode Island.....	1 0
Iowa	4 0	South Carolina	12 8
Kentucky	46 6	Tennessee	26 0
Louisiana	47 14	Texas	50 3
Maine	4 0	Vermont.....	1 0
Maryland	15 1	Virginia	45 6
Massachusetts	19 0	Wisconsin	8 1
Michigan	7 0		
Total	682	Total	84

The following table embraces the number of steamboat accidents which have occurred on the rivers, lakes, and bays of this country, and which have been attended with loss of life and injury to person, during the year 1854, together with the number of killed and wounded. We also give a comparative table of like accidents which happened in 1853:

Months.	1853			1854		
	Acc.	Killed.	Wnd.	Acc.	Killed.	Wnd.
January.....	4	26	38	8	130	20
February	1	120	0	6	57	26
March	3	30	17	6	165	26
April.....	3	58	21	5	59	59
May	None.	0	0	3	24	4
June	4	19	17	1	1	1
July	1	7	2	None.	0	0
August	2	2	5	4	22	13
September	3	8	14	4	28	6
October.....	4	18	23	3	48	5
November	3	18	10	6	26	65
December	3	13	16	2	27	0
Total.....	31	319	158	48	587	225

This shows a frightful increase of all our figures, and admonishes us to ask where and when will it stop? The idea of five hundred and eighty-seven human beings being sent prematurely to their long home, in one year, by collision and explosion, on our inland waters, is too heart-rending to contemplate. We will leave it for those most interested to think of, and, if they can, to provide a remedy.

Varieties.

Two thousand police officers are to be organized as a transport corps for the Crimea. It is said that the Tuscan army, numbering 8,000, desires to take part in the Crimean war.

The Panama railroad, connecting the Atlantic and Pacific oceans, is now completed, and at this date the trains are probably running through from sea to sea.